

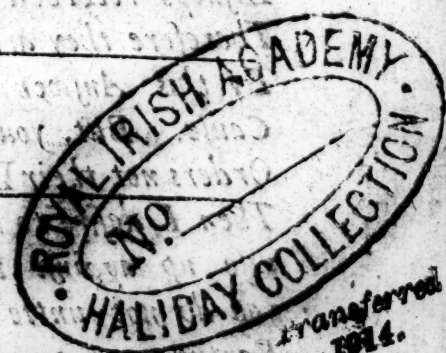
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CERTAIN DOUBTS

Touching the
ENGLISH
REFORMATION.

By Peter Manby Dean of Derry.

Translated by another Hand.



THe English Church is either the whole Catholick Church,
or a Member of it; if she be only a Member, shew me
in the world a Church or Congregation whose Sacra-
ments she owns, unless it be cut off from the rest of the Body.

Does she receive the Sacraments of Lutherans or Calvinists?
From whence had Cranmer, that first Reformer of the Church
of England, his Mission? who sent him to preach his Reformed
Gospel? was it either lawful or honest in him to Rebel against
the Church of Rome by vertue of the Mission he received from
her?

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242

Is it lawful for a Bishop or Minister that falls from the Church of England to preach against her by vertue of the Ministry confer'd upon him by the same Church?

Whether the want of Mission be a fundamental Error? 'tis doubted, because not to enter by the Door into the Sheepfold is Theft and Robbery.

Whether or no Cranmer enter'd by the door of the Parliament, or by the door of the Scripture? this last is the common Cant of all Sectaries who claim the Scripture to themselves. Therefore I ask, Is not the Sense of Scriptures diverse and manifold? is it not then necessary to appoint some Judge who will discern the true Sense of Scripture from the false, if you expect ever to see an end of Religious Brawls?

To these Queries I have often sought, but hitherto got no Answer. If you say (what many do offer) that Cranmer and his Associates have received Holy Orders from Christ by the Hands of Roman Bishops; then of course it must be owned, that Roman Bishops received also their Orders from Christ and the Apostles. Therefore they are true Pastors, and consequently are to be heard. By this Answer Protestants seem to me to destroy their own Cause. But, you may say, the Roman Bishops receiv'd their Orders, not their Doctrine from Christ and the Apostles; very well. Then I desire to know by what Authority did the first Reformers rise up against the Doctrine of the Roman Church? If you do not untie this knot, you do act as Judge, Witness and Party.

'Tis commonly answer'd, the right of reforming it self belongs to every Nation: be it so. Therefore by the like title was the Scotch Nation reformed to Calvinism, the Saxons to Lutheranism, &c. Moreover 'tis false, that the change of Religion in England was the Act of the English Nation and Clergy: a few giddy Heads who gaped for new matters were Authors of it, in the minority of Edward the Sixth. Read the History of those times, where you may plainly find, how most of all the Bishops

of England (*if you except Cranmer and few more*) abhorred the new Gospel.

Furthermore, supposing, but not granting, the Reformation to have been made by the principallest part of the English Clergy; I question, was it lawful for the Church of England, being but a member of the Catholick Church, to separate her self from the whole Body? If you will say, the Church of England was not in the fault, but the Church of Rome forcing her Errors upon the World; I answer in short, that every Heretic is still acquitted by his own Sentence. Besides that, the Reader may observe, all Presbyterians, excusing their own fall from the Church of England, do object the self same thing, viz. that they have forsaken not the Church, but the Errors and Corruptions of the Church of England.

Whether or no the true Worship of God was depraved over the universal World before Cranmer sprang up? if not, tell me in what part of the World was it extant? was it with the Waldenses? I cannot learn from whence had Peter Waldo a Merchant of Lions his Mission, neither do his Sacraments (as I think) please the Church of England.

Whether or no out of the Kingdoms of England and Ireland, there be any pure and Apostolical Worship of God in the world at this present?

Whether it be lawful for the People of England to devise a Church for themselves separated from the rest of the World? by what Authority did they reject the Sacraments and Rites of the Roman Church?

Whether or no Cranmer was the first Archbishop of the Church of England? the reason of this doubt is, because the Archbishops of Canterbury for nine ages before him were all Romans. If he was the first, therefore he wanted Episcopal Succession; for the first of his own Sect succeeds no body. Was he, who wanted Succession, Mission and Miracles, a lawful Pastor?

Whether or no there can be a true Church without lawful Pastors?

stors? or true Sacraments with such as are not true Pastors? if not, therefore 'tis better to receive under one kind with Catholicks than under none at all with the Reformed.

Whether the Thirty nine Articles of the Church of England be Artilces of Faith or not? if not, therefore none is bound under hazard of his Salvation to believe them; if they be, therefore the Church of England coyned new Articles of Faith, besides the twelve delivered to us by Christ and his Apostles.

Whether or no the Reformed Religion may be divided into parts always divisible?

Whether an Argument, touching the Eucharist, taken from the Senses be not fallible? the reason of this doubt is, because the Serpent deceived our first Parents by perswading them to give credit to their own eyes, that they might eat of the Tree of Knowledge, because it was fair to the Eyes. If Mankind hath been deceived then by the Eyes, wherein, I pray, have the other Senses deserved more credit since?

Whether the Church of England may not be changed as the Parliament pleases?

Whether or no the Spirit of Calvin denying, and the Spirit of Luther asserting the Corporal Presence of Christ in the Eucharist be the same Spirit? if they be divers Spirits each of them cannot be from God.

Was not John Calvin most impudent in undertaking to reform the whole World, he being but Twenty six years of age, and that without any pretence of Miracles? which Christ himself did not take in hand before he was Thirty.

Whether the Slaughters, Robberies, ransacking of Churches, Tumults, Schisms, and Civil Wars which happened in the year 1641. did not flow from the Reformations Womb?

Whether or no Affrick doth abound with Monsters more than England with Fanaticks? where 'tis lawful for every one to understand Scripture according to his own Judgment of Discretion.

Whether or no Elizabeth begotten of Anne Bolen, in Queen Katherines life time was a lawful Issue?

Whether or no the Wisdom of Henry the Eighth be commendable, who having expelled one Roman Pope, raised up numbers of Popes in his own Subjects?

By what Authority did Henry cast off his own Wife Katherine? was it by his own or by other Authority? If it was by his own, wherefore might not other Kings likewise dismiss their Wives at pleasure? If Mary his Daughter by Katherine was lawful Heiress to the Kingdom, therefore Elizabeth was not; because it was not lawful for Henry to have two Wives at once.

If it be a hainous matter to change a Religion established by the Parliaments Authority, how was it lawful for Elizabeth to overthrow the Catholick Religion established by the Laws of the Kingdom? Elizabeth drove fourteen Catholique Bishops out of their Sees, for refusing to take the Oath of Supremacy. But how could they swear Her to be Head of the Church, whom they could not swear to be Head of the Kingdom?

Did not Cranmer steal his Liturgy out of the Mass-book, Ritual and Roman Breviary?

Are not Protestants obliged by the Oath of Supremacy to obey the King as Supreme Governour, as well in all Spiritual things or Ecclesiastical matters and causes, as in Temporal, &c? what mean these words, as well in all Spiritual as Temporal matters and causes, but that Protestants ought to give all manner of Obedience, as well Religious as Civil, to the King? are not they obliged therefore by vertue of this Oath to become Catholicks with a Catholick King, Calvinists with a Calvinist, Arrians with an Arrian? I say, according to this Oath, because the King alone is Supreme Governour, as well in all Spiritual as Temporal matters. For these words do acknowledge in the King a Supremacy as well Spiritual as Civil, but how can a Spiritual Jurisdiction appear to be in him without the Power of the Keys?

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You may say, the King is to be obey'd as far as 'tis lawful by the Laws of God and the Kingdom; be it so. Therefore the King is not the Supreme Head under Christ, but the Scripture and Statutes of the Kingdom. But if a Debate should happen between the King and his Subjects about the true Sense of Scripture, who will be Judge? the private Spirit or not? this, if I be not mistaken, is the Tinder and Fountain of Civil Wars.

Why hath such a number of Noble men so greedily swallow'd the Reformation in Elizabeths time? was it for Conscience sake, or for the Gain of Church Livings?

Why doth the English Mobile (greedy of Novelty) hate Popery? perhaps 'tis because Popery is no novelty.

The Church of England is either fallible or infallible; if it be fallible (as all agree;) therefore it is not grounded upon the Rock, because it may deceive and be deceived.

Was it wisely done of Cardinal Wolsey to overthrow Monasteries, that he might erect Colledges? 'tis doubted, because the Tree of Knowledge was not the Tree of Life.

Is not a much better and more exact Translation of the Bible wanting in the Church of England, the sacred Text being in very many places corrupted in order to favour the Flesh, and to forward Schism; as for example, Gal. 5. 17. Dan. 4. 24. where the Prophet speaketh thus to King Nabuchadonosor; Quamobrem, Rex, consilium meum placeat tibi, & peccata tua eleemosynis redime, & iniquitates tuas miserecordiis pauperum. Which Text the English Bible hath very corruptly after this manner; Wherefore, O King, break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor. Whereas it should be translated thus: Redeem thy Sins by Alms deeds, and thine Iniquities by shewing Mercy to the Poor. and these words of St. Paul, 1 Cor. 7. 9. Quod si non se continent, nubant, But if they cannot contain, let them marry. Where this word (cannot) was designedly inserted to favour the Flesh.

Again

Again, these words of Christ, Matt. 19: 11. are corrupted in favour of the flesh. Non omnes capiunt verbum istud sed quibus datum est. All men [cannot] receive this saying, but such to whom it is given. And again the words of Job. chap. 7. 1. and several other Texts, particularly that of Exod. 20. 4. against the Image of Christ. Non facies tibi sculptile. Which word Sculptile is well translated by the Seventy Interpreters, Idolum, because God forbid Idols, not Images.

for the Answer to the forsaide queries
indially following in this volume.

F I N I S.